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Korean Currency.

The history of Korean currency is beset with peculiar difficulties. The historical records deal rather indefinitely with the subject. The term money frequently occurs but it is not easy to tell always what form the money took. From time to time, however, there are intimations given which make certain inferences possible and there are coins existing to-day which have come down from medieval times, and when these different threads of evidence are drawn together it is possible to form at least a very good guess at the development of Korean currency.

Before the days of Ki-ja, 1122 B. C., we are safe in saying that Korea possessed nothing in the shape of money. Barter sufficed for that very primitive period, nor can we believe that this barter was more than merely local, for it is matter of definite historical statement that in 193 B. C. North and south Korea had no commercial dealings with each other, did not understand each others language and in fact were practically as unaware of each others existence as Columbus was of the existence of the North American Indian.

With the advent of Ki-ja things took on a very different appearance. Society was more fully organized. The civilization of China spread with great rapidity throughout the north and we naturally begin to look for evidences of the existence

of some medium of exchange. At the time of Kija's advent there existed in China a certain form of coinage. Authorities are not agreed entirely as to its form but it is possible that these coins were in the shape of a knife-blade. Such coins exist to-day in great numbers and can be found in any good numismatic collection. Whatever may have been its form it is more than likely that among the company of men which came with Ki-ja to Korea a considerable quantity of this money was to be found. They had been accustomed to the use of such a medium of exchange and could hardly go back to the primitive form of barter. But as yet the mineral resources of Korea were untouched and the metal necessary for coinage was not to be found. Now Korean tradition, supported by references in a great many books extant to-day, affirms that Ki-ja took hempen cloth, which was a common article in Korea at that time, and placed his stamp or seal upon pieces of it, ranging in size from six inches to twenty inches square. On each piece was written its promissory value in terms of the coinage brought from China. They were the equivalent of our government notes and were nominally redeemable at the option of the holder, but practically they were not redeemable in coin, for Ki-ja could not have held sufficient coin to do this. So long, however, as the people had faith in them and they passed freely as legal tender they served their purpose. We cannot imagine that the use of such a currency became general except after the lapse of many years, during which the people were educated up to it. It may reasonably be asked what Korean books refer to this hempen money of Ki-ja's time. It is impossible to give a full list of them here but among others there is the *Ki-ja-jŭn* (箕子傳) which is a collection of stories about Ki-ja and his times written during the early days of the Koryŭ dynasty. The writer has taken the evidence of various Korean scholars who affirm that many writers refer to the *p'o-mun* (布文) or "hempen money." The common Korean proverb *p'o-mun-sŭng-jŭn* (布文星錢) or "hempen money, star money," is a synonym for *very ancient*. The term "star money" here refers to a coin of Silla times which bore the device of a star. It is quite impossible to say that we have indisputable evidence that such money existed, for we are not even able to af-

firm that Ki-ja was an actual historical character. We can merely say that the statement has been handed down from ancient times, and leave it there.

Nothing more is said of money during the Ki-ja dynasty which ended 193 B. C. There are coins shown to-day, several of which are in the possession of the writer, which bear the legend *Cho-sŭn-tong-bo* (朝鮮通寶) or "Chosŭn Eastern Treasure." These are said to have come down from Ki-ja's time for the name Chosŭn was not used between 193 B. C. and 1392 A. D., but as these coins are inscribed with the square character which did not come into use until several centuries after Christ it is quite evident that the coins were made at least 1300 years after the end of the Ki-ja dynasty. In fact history states that the founder of the present dynasty made them. These coins are used by fortune-tellers in their incantations and the statement that they come down from Ki-ja's time is made simply to add impressiveness to the ceremony.

We now come down to the days of Silla, 57 B. C. to 918 A. D. The best historical evidence we have says that in Silla there was a strong Chinese element made up of fugitives from the iron rule of Chin-si-whang (秦始皇) the builder of the Great Wall of China. They doubtless brought coins with them, and as Silla rapidly rose to a very high state of civilization in which the arts and sciences were fostered, it seems certain that they must have seized upon the idea of a metal coinage either modelled from the Chinese coins or invented by themselves; the former theory being the more credible. The earliest Silla coins are said to have been octagonal in shape and to have been stamped with the p'al-gwā (八卦) or the "Eight Diagrams" seen upon the Korean flag to-day. The writer has not seen any of these coins. It had a round hole in the center and the eight diagrams are arranged around it. On the reverse are the seal characters. (乾坤艮巽兌離震坎)

Another Silla coin was the sŭng-jŭn (星錢) or "Star Money." This the writer has seen. It is a round cash with a round hole and the impress of two stars; on the reverse is the legend (應天通寶) "Heaven sanctioned eastern treasure."

A third Silla coin was the tong-ja-jŭn (童子錢) or "Boy child coin." This the writer has seen. It is in the shape of two boys standing side by side. There is no hole in this coin.

It bears the inscription (自童成冠) which means "From Childhood to Manhood" referring to the fact that money is necessary in every stage of life. A fourth kind is the *yong-jŭn* (龍錢) or "Dragon Coin" a round coin with a square hole, around which a dragon is carved. This we have not seen and we do not know what inscription it bore.

Then comes the *sip chang sāng jŭn* (十長生錢) or "ten long leaves coins." These were ten different styles bearing respectively the counterfeit presentment of a sun, a moon, a cloud, water, a rock, a pine-tree, "evergreen" grass, a tortoise, a deer and a crane. Among these the only one seen by the writer is the tortoise coin which is shaped like a tortoise, with a square hole in the center. The inscription is (自表古今), meaning, "Exchange for ancient and modern goods." This coin was used in ancient Päk-je.

Most of these coins are very hard to procure and are almost all in the hands of fortune-tellers. No one can say that these are actual Silla coins but as the people of Silla were able to cast one of the largest bells in the world, which hangs today in the southern town of Kyōng-ju, they doubtless had coins; and as these which we have seen and described are said to be Silla, or at least Sam-guk, coins we may reasonably infer that we have here the actual thing.

We have before us also a large coin called (七星錢) meaning, "seven star money." It is made in imitation of a Silla coin. It bears a picture of the Great Bear constellation on the edge and a cloud in the center, the latter being the national emblem of Silla, as the plum blossom is of this dynasty. On the reverse is the inscription (如星之長而表世之財) a free translation of which would be "as faithful as the stars."

In the early days of the Koryŭ dynasty beginning 918 A. D. no coins were minted. But a few years later a government "bank note" was issued. It was made of heavy brown hempen cloth about as large as a man's hand and the stamp or seal was red. This was called the Ch'u-po or "Dirty linen," not what we would call a nice name for such a nice thing as money. Of course there was considerable Silla money lying about, but in this country it has never been customary to use money coined during a former dynasty.

After nearly seventy years had passed since the founding

of Koryŭ, the kings Sŭng-jong and Mok-jong minted cash called Koryŭ tong-bo or "Eastern treasure" but the people preferred the hempen money; Mok-jong however seized all the hempen cloth money he could and destroyed it. In defiance of this the people made linen cloth itself a medium of exchange, going a step back toward the days of barter. This mixed state of affairs continued for nearly a century. When king Suk-jong came to the throne he began minting cash again. Its name is lost. Of this cash 1,500 *kwan*, or bunches of a thousand pieces, were cast. The people did not like it but it was forced upon them and its use gradually became general. To make this cash, all the previous coinage of king Mok-jong was melted down.

(To be continued).

Korean Products.

Persimmons.

The persimmon, called *kam*, is perhaps the most distinctive of the fruits of Korea. There is no country that produces a finer quality of this delicious fruit. The Japanese and Chinese varieties are distinctly inferior. Both for size and flavor the Korean persimmon is the best to be found. The Koreans believe that the persimmon came from the west, perhaps from Persia. There is a small and bitter kind of persimmon that grows wild in Korea which is supposed to be indigenous but even this is questionable. This kind is called *Ko-yŭm* or "dry persimmon." The reason which the Korean assign for their belief in the western origin of the fruit is that the persimmon does not mature well with an eastern exposure but grows best on the west side of a hill where the afternoon sun strikes it full. Because of this they say it looks to the west!

The Koreans recognize about a dozen different species of persimmon. The best is the *su-si* or "water persimmon." This species has the shape of a flattened sphere and is a deep orange color. As its name indicates, the contents when ripe is very soft, about the consistency of cream. It averages about two and a half inches in diameter. Next we have the

hong-su-si, "red-water-persimmon." This species is smaller than the former, darker in color and in shape an elongated sphere or oval. Then comes the *ye-gye-su-si* or "water-persimmon like the *kye* tree fruit." This is a large variety and in shape a much flattened sphere, the greater diameter being twice as great as the smaller. This kind is not so soft as the "water" varieties. Next comes the *ch'am-su-si* or "True water persimmon." This is considered the finest looking of all the different varieties and in shape it is a slightly flattened sphere but divided into four more or less distinctly separated lobes. Of all the "water" persimmons this is the sweetest. The *chang-jun-si* or "firm large persimmon." This kind has a hard firm meat and is a much elongated sphere but slightly lobed so that when looked at end on it appears somewhat square. The *pang-yŭl* or "fragrant warm persimmon" or otherwise "hot eliminate persimmon," so called because by immersion in hot water the astringency is entirely removed or eliminated. This is the hardest of all the different species and is eaten as one would eat an apple. The *ch'un-si* or "dropping persimmon" is so called because it is dropped into hot water. This kind is eaten while it is still green, the astringency being taken away by immersing or "dropping" in hot water. The *kŭn-si* or "dry persimmon" is commonly called *kok-kam* or "angular persimmon" because like figs they are dried and pressed together, thus causing angles and corners on them. They are spitted on sticks and put together in bunches of a hundred. It is a special kind that is put up in this way. The white dust on these is the natural sugar from the fruit and is called *si-sŭl* or "persimmon snow." This has come to be used for the "bloom" on other fruit such as plums or apples. The *chun-si* or "sitting persimmon" is so called because of its shape which is a flattened sphere and is supposed to resemble the *collapsed* position of a Korean when he sits down. This is used late in the winter, dried, but not impaled on sticks like the *kok-kam*.

These are the most important varieties and it will be seen what an important part they play in Korea. The best persimmons are grown in the south where the climate is mild. P'ung-keni and Ko-ryŭng are the districts most noted for their persimmons.

Persimmons are grown in Korea solely by grafting, which art has been known here for many centuries. The methods of grafting and budding are practically the same as those of the west but instead of using grafting wax they use rice paste or simply black earth bound tightly with a cloth and the whole smeared with clay. Persimmons are eaten mostly in their natural state or simply dried but also in a sort of batter made with rice flour or wheat flour. Green persimmons are used to rub on steel, such as swords, knives, etc., and the astringent juice turns the metal black and gives it a coating that prevents rust.

Pears. In striking contrast to the magnificent persimmons of Korea the pear is a very inferior fruit from the western standpoint. The Koreans value them highly, but like native pears throughout the east they strike the western palate like slightly sweetened and thoroughly water-soaked saw-dust. There is practically none of the genuine pear flavor. This fruit is however such a favorite in Korea that it deserves special mention. The special quality which renders it valuable is the ease with which it is preserved. It can be kept in perfect condition for twelve months.

Koreans recognize a multitude of varieties such as *ch'am-pǎ* or "true pear," *whang-su-ri* or "yellow water pear," *ch'ŭng-su-ri*, or "green water pear," *ko-sal-ri* or "The Ko-san pear," *Pong-san-pǎ* or "Pong-san pear," *mun-pǎ* or "preserved pear," *p'at-pǎ* or "bean pear," *tol-pǎ* or "spurious pear." The best is the "true pear." It grows best in Whang-hǎ Province and often attains a size of about two inches in diameter. The largest are grown in Kyŭng-sang Province and are often four inches in diameter and a pound in weight. The color is always approximately the same, being that of a russet apple. Foreigners have frequently been cruelly deceived by this resemblance. The Ko-san pear and Pong-san pear are the only indigenous kinds, the other having come either from Japan or China. The pear is invariably produced by grafting.

The Korean pear is eaten usually in its natural state but besides this the juice is sometimes expressed, mixed with honey and used as a medicine to prevent indigestion. With pears they also make *chong-gwa* or "straight fruit" by boiling pears and cooling with ice.

Peaches.

The Korean peach or *pok-sa* is of large size and the meat is usually of a dark red color, approaching to black on the side exposed to the sun. They are always picked too early, and by the Koreans are usually eaten when half ripe. This may be because if left on the tree they will be destroyed by worms. A ripe Korean peach of the best quality is a very tempting delicacy. They are all "cling-stone" rather than "free stone." Peaches are never raised by grafting. There are two kinds of peaches the second of which is in reality a sort of nectarine. The real peach is called *p'ul-pok-sa* or "hair peach" because of the heavy bloom or fuzz on the surface. The nectarine is called the *seung-do* or "monk peach" because it has no "hair." One peculiarity of the peach is that it is never used on the sacrificial table like other fruits. They say there are five kinds of evil spirits corresponding to the north, south, east, west and middle. Each of these kinds can be exorcised by a particular kind of wood or fruit. The east spirits are exorcised by the peach, and as Korea is called the East Country the peach is in some sense in disgrace. The Koreans are very fond of the peach blossom and they say that just to stand beneath a peach tree in bloom and take a cup of wine is to imbibe the whole beauty of nature. Koreans believe that peaches are an antidote against the evil effects of excessive smoking. The "monk peach" is considered very "strong" and it is believed that if one eats a wormy one he will be afflicted with goitre.

Apricots.

Of this fruit there are several varieties called respecting *tan-hang* or "sweet apricot," *mil-sal-gu* or "honey apricot," *Kol-mu-sal-gu* or "thimble apricot," *p'a-sal-gu* or "pear apricot," *k'a-sal-gu* or "dog apricot" and *ch'ung-m'a* or "green plum (apricot.)" Of these the first four are described by their names. The "dog apricot" is simply an inferior variety and the "green plum apricot" is so called because of its color and shape. Of these six varieties the "dog apricot" is indigenous while the others come from China by grafting. The apricot is the third fruit to blossom but the first to mature, though it must be confessed that the worms get the lion's share of them. The "sweet" and the "honey" apricots are used for sacrifice. The "dog apricot" is recognized as dangerous because of its astringent properties

which induce a disease of the bowels called *kwak-nan*. The "green plum" apricot is used in making *chong-gwa* or "true fruit," a sweet preserve. The seeds of the apricot are used in certain medicines. The seeds also are ground and used in a kind of soup. A fine glue is made from the sap of the apricot, which exudes from the bark.

Crab apples. This fruit is called *neung-keum* but the written name is *im-geum* or "apple grove." This name sounds so much like the common word for "king" that the sound was changed to *neung-geum*. In China all apples are called *im-geum* but in Korea only the crab apple is so called, the true apple being called *sa-gwa* which is a corruption of *sŭ-gwa* or "west fruit" because of its origin in China, to the west of Korea. All crab-apples are grown by grafting, in Korea. There are only two varieties, called *Kyŭng-neung-geum* or "Seoui crab-apple," which are the best, and the "crab-apple" which abounds everywhere. This fruit is used in sacrifice. They are always eaten fresh. It is said that there are 200,000 crab-apple trees on the hills between the north-west gate of Seoul and Puk-han. The best fruit is said to be produced from young trees.

Plums. There are two distinct varieties of plums in Korea and these are considered different kinds of fruit, one being the *cha-do* or "Brown peach" and the other the *o-yat*, a native word of which the Chinese equivalent is (李) Yi, the family name of the reigning dynasty. *Cha-do* is larger than the *o-yat* and the latter is a deep violet color. The flower of the *o-yat* is the national emblem corresponding to the chrysanthemum in Japan, the rose of England and the lily of France. These are never grown by grafting. A Korean proverb says "never straighten your hat when passing under a plum tree nor fix your shoe when passing a melon patch," the idea being that such a motion of the hand might be mistaken for an effort to pluck the fruit.

An Aesculapian Episode.

He was only five years old when his father died and left him heir to a large property, and by the time he was twelve his relatives had succeeded in absorbing the whole estate.

*Salt
works:*

Cast upon his own resources he wandered away in search of something to do to keep body and soul together. In course of time he came to the great salt works at Ul-san and hired himself out to one of the foremen there. Down beside the sea about on a level with tide water were scores of little thatched hovels. In each of them was a huge vat for holding salt water, with a fire-place beneath. Across the top of the vats heavy ropes were hung and these being dipped frequently in the boiling brine became covered with crystals of salt which were removed and sent to market. In one of these hovels our hero, Che-gal, was employed in bringing up sea water in buckets and in feeding the fires.

*Human
barometer:*

It was not long before his only suit of clothes became so saturated with salt that they formed a true barometer; for, as salt attracts moisture, he could tell whenever it was going to rain, by the dampness of his clothes. When it was dry his clothes were always stiff with the dry salt.

One bright morning when everyone was putting out his rice in the sun to dry Che-gal begged his master not to do so as it was sure to rain. His master laughed at him but complied and in a short time a heavy rain came on which wet the other people's rice and caused a heavy loss. His master was astonished and asked Che-gal how he knew it was going to rain, but the boy kept his secret. In time everybody in that district found it well to wait for Che-gal's master to act before they would sow or reap their crops or put out their damp rice to dry. The boy's reputation spread throughout all the country side and he was looked upon as a genuine prophet.

*Bird Pass,
Seoul:*

One day news came that the king had been attacked by a very mysterious malady which none of the court physicians could cure. Everything was done for him that human skill could do but still he sank. At last royal messengers came to Ul-san saying that the king had heard of Che-gal and wanted him to come up to Seoul and prescribe for him. The boy protested that he could do nothing, but they urged and commanded until he could do nothing but comply. When the road to Seoul had been half covered and the way led up the steeps of Bird Pass, three brothers intercepted the party and begged that the boy Che-gal turn aside to their house among the hills and prescribe for their mother who was at the point of death.

The royal attendants protested but the three brothers carried sharper arguments than words; so the whole party turned aside and followed the brothers to their house, a magnificent building hidden among the hills.

What was Che-gal to do? He did not know the use of a single drug. To gain time he said that he could do nothing for the patient till the following morning. In the middle of the night he heard a voice outside the gate calling softly, "O, Mr. Hinge, Mr. Hinge." A voice from within replied and the visitors asked eagerly, "Can't we come in now?" The person addressed as "Mr. Hinge" replied in the negative and the visitors reluctantly departed. Now who could "Mr. Hinge" be? Che-gal had never heard such a queer name before; so he investigated. Going to the gate he called, "Mr. Hinge, Mr. Hinge."

"Well, what do you want?" came from one of the iron hinges of the door.

"Who was it that just called?" asked the boy.

"To tell the truth," answered the hinge, "the visitors were three white foxes masquerading as men. They have bewitched the old lady who is sick and came to kill her but I would not let them in."

"But you surely are not in league with these rogues. Tell me how I can save the old lady from them."

The Hinge complied and gave the boy explicit directions how to act upon the morrow, and at dawn the three brothers came to take his orders. He commanded that three large kettles of oil should be heated hot and that six men with three saws and six pairs of tongs should be secured. These things having been done he led the way down the path till he reached three aged oak trees standing by themselves. These he had the men saw off six feet from the ground. They all proved to be hollow. Then two men stood upon each stump and reaching down with the tongs lifted the kettles of hot oil and poured it down the hollow stumps. Two of the white foxes were scalded to death but the third one with nine tails leaped out and made its escape. When the party got back to the house the old lady appeared to be *in articulo mortis* but a good dose of ginseng tea brought her around and in an hour she was perfectly well.

The three brothers, and in fact the whole party including the royal attendants, were amazed and delighted with this exhibition of medical skill; and the brothers urged him to name his fee. He replied that the only thing he wanted was a certain old rusty hinge on one of the doors beside the gate. They expostulated with him but he firmly refused any other reward. The hinge was drawn out, and with this strange talisman safely in his pouch Che-gal fared gaily toward the capital, feeling sure that he held the key to the situation.

Late one afternoon he was ushered into the presence of his royal patient. He felt of his pulse and examined the symptoms in a knowing way and then said that the next morning he would prescribe. At dead of night he took out the hinge and held a long consultation with it, the result of which was that in the morning he ordered six kettles of hot oil and five men with a *kaia*, or "power-shovel," as it might be called. Leading the way to a secluded spot behind the king's private apartments he ordered the men to dig at a certain point. Half an hour's work revealed a hole about eight inches in diameter. The oil was poured down this hole and to the consternation of all the witnesses the earth began to heave and fall above the spot and there emerged, struggling in his death agonies, an angle-worm eight feet long and eight inches thick. When this loathsome object expired they all hurried in to the king who seemed to be breathing his last, but a good drink of ginseng soup brought him round again and he was entirely recovered. Che-gal said that the symptoms plainly pointed toward angle-worm enchantment due to the fact that the worm had tasted of the king's bath-water.

Honors were heaped upon the young "physician" and he became the pet of the court. This might have finished his medical career had not news come from China that the Empress was the victim of some occult disease which defied the leeches of Peking, and the King of Korea was ordered to send his most distinguished physician to the Chinese court. Of course Dr. Che-gal was the one to go.

The rich cavalcade crossed the Yalu river and were half way across Manchuria when Che-gal felt the hinge stirring in his pouch. He took it out and had a consultation with it, in the course of which the hinge said:

"When you come to the next parting in the road make your whole company take the right hand road and take the left yourself alone. Before you have gone far you will come to a little hut and call for a cup of wine. The old man in charge will offer you three bowls of a most offensive liquor but you must drink them down without hesitation and then ask as your reward his dog and his falcon."

The young man followed these queer directions but when the old man offered him the three bowls he found them filled with a whitish liquid streaked with blood. He knew the hinge must be obeyed, however, and so he gulped down the horrible mixture without stopping to think. No sooner was it down than the old man overwhelmed him with thanks and called him all sorts of good names. It appeared that the old man had been a spirit in Heaven but for some fault had been banished to earth and ordered to stay there till he could find someone to drink those three bowls of nauseating liquid. He had been waiting two hundred years for the chance which had now come and released him from his bondage. He offered Che-gal any gift he might wish but the young man refused everything except the dog and the falcon. These the old man readily gave and with dog at heel and bird on wrist the young practitioner fared on, meeting his cavalcade a few miles further along the road.

At last the gates of Peking loomed up in the distance and the young physician was led into the forbidden city by a brilliant escort. It was dusk as he entered and he was taken first to his apartments for some refreshment. Meanwhile the ailing Empress was suffering from intense excitement and demanding with screaming insistence that the physician from Korea should not be allowed to enter the palace but should be executed at once. Of course this was considered the raving of a disordered mind and was not listened to. The Empress declared that the Korean doctor should not come near her, but the following morning he was conducted to her apartment where he was separated from her only by a screen. Che-gal declared that if a string were tied about her wrist and passed through a hole in the screen he could diagnose the case by holding the other end. It was done but the Empress who seemed to be in the very extreme of terror fought against it

with all her might. Che-gal held the string a moment as if some telepathic power were passing from the patient to himself, but only for a moment. Dropping the string he gave the screen a push which sent it crashing to the floor and at the same instant he rolled out from one of his flowing sleeves the little dog and from the other the hawk. The former flew at the Empress' throat and the latter at her eyes while the Emperor, who stood by, was struck dumb with amazement at this sort of treatment. A sort of free fight followed in which Emperors, Empresses, dogs and falcons were indiscriminately mixed but the animals conquered and the Empress lay dead before them. The Emperor denounced Che-gal as a murderer but he stood perfectly still with folded arms and said only,

"Watch the body."

The Emperor turned to the corpse and to his horror saw it slowly change its form to that of an enormous white fox with nine tails. Then he knew the truth--that his Empress had been destroyed and this beast had assumed her shape.

"But where then is the Empress gone?" he cried.

"Take up the boards of the floor and see," the young man replied. It was done and there they found the bones of the unfortunate Empress, who had been devoured by the fox. Deep as was the Emperor's grief he knew that a heavy load had been lifted from the Middle Kingdom and he sent Che-gal back home loaded with honors and with wealth.

As he came to the Yalu river he felt the hinge moving in his pouch and took it out. The rusty bit of iron said,

"Let me have a look at this beautiful river." Che-gal held it up with thumb and finger over the swift current of the stream and with one leap it wrenched itself from his hand and sank in the water. At the same moment a sort of mist came before Che-gal's eyes and from that hour he was blind. For a time he could not guess the enigma but at last it came to him. The hinge's work was done and it must go back to its own, but in order that Che-gal might not be called upon to exercise the physician's office again he was made blind.

So back to Seoul he went, where he lived till old age, an object of reverence to all the court and all the common people of Korea.

Odds and Ends.

The Marks of Royalty.

According to Korean Tradition the marks of royalty are (1) the possession of thirty-six teeth; (2) a very prominent nose; (3) prominent cheek bones; (4) long narrow eyes; (5) a white complexion; (6) greater length from hip to crown than from hip to heel; (7) ears so prominent that the man can see them without a looking-glass; (8) a prominent forehead; (9) arms so long that the fingers reach to the knee.

Korean aristos type:

It is probable that this idea comes down from the days of Silla, for tradition tells us that when Nam-hā, the second king of Silla, died his son Yu-ri insisted that Sūk-t'al-hā the prime minister become king, but Sūk-t'al-hā insisted that Yu-ri become king. At last they settled the matter by agreeing that they would hunt up a man who had thirty-six teeth and make him king. Having searched a long time in vain it was at last discovered that Yu-ri himself was the possessor of the extra four teeth and he could no longer refuse. It is also true that the people of Kyŭng-sang Province, the site of ancient Silla, are to-day gifted with more prominent noses than the average Korean. They are the lineal descendants of the Silla people.

36 teeth

Dr. Baeltz of Tokyo University visited Korea some years ago with the special purpose of comparing the Korean physiognomy with that of the Japanese and he expressed the opinion that among the higher classes of Koreans, very many of whom can trace their descent from Silla times, there are many faces that resemble strikingly the features of the Yamato race in Japan which may be called the representatives of an ancient dominant people in those islands. The question arises, what connection may there have been between the people of Silla and that ancient ruling race in Japan?

Tadpoles. This interesting stage in the metamorphosis of the frog has passed into proverb in Korea. If a poor man becomes rich and he refuses to help his indigent friends, they say of him *올챙이새는 이저 브리고 리고 리새만*

100g.

during a former state of existence and who had now come to take vengeance by depriving him of life. The spirit clamored for admission but Kim only laughed and said, "I have someone with me here who will not let you touch me." "I don't believe it," screamed the vengeful spirit.

"Well, let him in," said Kim. "He can't do any hurt anyway." So the door was thrown open and in came the spirit. He looked like a man except that the whole lower half of the body was entirely wanting. When Kim saw this apparition he laughed and said, "You can't have me this time. I dreamed last night that my house spirit came to me and said that if Mr. Yi was at my side when you came you could not take me."

The avenging spirit balked of his prey turned an evil eye on Yi and said:

"It is true you have thwarted me, but I now affirm that you shall pay for it by dying far from your own home." Then he slunk away.

Ten, twenty, forty years passed and Yi Hang-bok was still in the land of the living. The Japanese Invasion had come and gone and had raised Yi Hang-bok to the pinnacle of fame. The country had fallen upon the evil days of Kwang-hŭi Kun. On some trumped-up charge Yi was banished to Puk-ch'ŭng in the far north and there expired far from his home.

Question and Answer.

Question. What is the significance of sacrificing when the city gates are repaired?

Answer. This brings up the whole question of gate sacrifices. When the city was built sacrifice was offered at the site of each of the gates before the work commenced, and again at the conclusion of the work. As to the exact meaning of it we can learn little beyond the fact that the points of entrance to the capital are of prime importance. The form of invocation used at such a time and place is to call upon the spirit of the ground at the spot to witness that a gate is being erected and to ask him to be its patron spirit, to bless those

who come in and go out and to make the gate a useful thing for the kingdom.

Whenever the gate is repaired a similar sacrifice takes place, the spirit being called upon to sanction the repair and to bless the people who pass in and out.

At these sacrifices the food consists of dried beef, oats or barley and certain kinds of fruit. The sacrifice is neither Buddhistic nor Confucian but is called *Chang-ja-kyo*, by the Koreans. This is another name for Taoism.

Question. Are the Koreans acquainted with the fact that the male and female principles are found in plants as well as in animals?

Answer. The Koreans have been very close students of nature in certain lines. This great fact has by no means escaped their notice. They have known for centuries that single flowers contain the two principles in the stamens and pistils, that a tree may have a female branch and a male branch and that a certain species may have one tree entirely female and the other entirely male. This matter is thoroughly worked out in the *San-yim Kyŭng-je* (山林經濟) or "Mountain-forest Economy," a work on Korean botany, horticulture and agriculture. It was published over a hundred years ago. The Koreans, knowledge that of two trees of the same species one may be female and the other male is brought out in the saying "*Eun-hǎng na-mu kyun il-la.*" "It has the nature of the *Eun-hǎng* tree." This proverb is used to describe the relation between too inseparable friends who seem absolutely necessary to each other's happiness. The *Eun-hǎng* tree commonly known as the Ginko is one of those species in which the male and female principles are developed in separate trees. Neither is complete without the other. This fact makes the simile very apposite.

Question. How can we account for the fact that feudalism has not flourished in Korea as it has in Japan?

Answer. It is hard to give a succinct answer to this question. The reasons are doubtless many and diverse, but the following may help toward explaining this fact.

Many years before Christ, while Korea was still in a semi-savage state and society had become but little organized, Ki-ja the Chinese noble came to the north and gave the peo-

ple the first taste of genuine government. But China was already a despotic monarchy with highly centralized institutions and so the principles which Ki-ja brought bridged for the Korean people that whole intermediate stage between barbarism and civilization during which the feudal spirit would be the surest to develop. Again, when the southern kingdom of Silla arose there was a strong Chinese element who doubtless exerted a moulding influence upon the new state and helped to cast it in the strictly monarchic mould. Silla gained control of the whole peninsula and imposed her own ideals upon the people, and from that time to this the power of a central government has never been successfully questioned. Another thing that has worked against a feudal spirit is the wide scattering of the principal families in ancient Korea. We find for instance that there are half a dozen places where Kim families "originated," and as many more where Yi families began. Special districts were not known as the special home of single families to the exclusion of others and the clan spirit did not spring up until about 1550 when it was of course too late to think of opposing a thoroughly centralized government. Whatever feudalism Korea contains is summed up in the four political parties which have as their main object the obtaining of political preferment.

In Japan, on the contrary, the people emerged more gradually from the savage state. No finished civilization like that of Ki-ja was imposed upon them, and they took on the garb of civilization by an evolutionary process in which feudalism was an inevitable step. The scattered topography of Japan helped the segregating influence of feudalism and retarded the centralization of power.

Editorial Comment.

The past month has witnessed another anniversary of His Majesty's birthday. The event was fittingly celebrated in the capital, where every shop blossomed out with the national colors and the electric cars were all decorated in honor of the event. Whatever strictures may or may not be passed upon the administration of government in Korea there can be no question as to the loyalty and affection with which the

general population look upon their sovereign. If things go wrong the people conclude, and generally rightly, that the fault lies in their sovereign advisers rather than in the sovereign himself. In all these asiatic countries the position of royalty is so hedged about that designing people can generally succeed in obtaining whatever decrees they wish by misrepresentation. If it be true that the happiness of Kings lies in the welfare of their subjects the greatest cause for congratulation this year is the splendid crop of grain which is coming on and which will counteract the evil effects of a great deal of petty official indirection.

Those who are interested in the cause of general education in China are seeking for some phonetic system to take the place of the ideograph. It has long been recognized that the intellectual awakening of the common people in that empire depends upon finding a substitute for the ideograph. In searching for a practical solution of this important problem, it seems to us that two or three points should be kept steadily in view, the most important of which is that a phonetic system should be adopted which will combat as little as possible the prejudices of the Chinese people. If we apply the rule we will see that the use of the English alphabet is the farthest possible from what is desired; for (1) In order to use the English characters the whole system of writing must be revolutionized. English cannot be written with the brush-pen; it cannot be written in vertical columns; ink cannot be used on the present quality of Chinese paper. These are some of the most obvious objections. The conservatism of the Chinese will make the general use of such a system impossible for a great many years to come.

On the other hand, there exists in Korea a pure phonetic alphabet which could be introduced into China with greatest ease; because (1) The writing is done with a brush-pen; (2) the same quality of paper as the Chinese can be used; (3) the writing is in vertical lines; (4) the syllables are arranged somewhat in the manner of Chinese syllables so that a page of it looks something like a page of simple Chinese ideographs while still being alphabetic and remarkably easy to learn; (5) this alphabet would appeal historically to the Chinese for a

Chinese scholar helped to perfect it and it was adopted for a few years in the Chinese capital itself. There is every reason to believe that China would receive such a system much more readily from Korea than from the hated West. We call this to the attention of those who have the matter in hand and ask that they investigate it before committing themselves and the Chinese people to a system that is sure to retard the cause of general education in China.

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It is a matter for congratulation that a beginning has been made toward inaugurating inter-port athletic contests in Korea. Chemulpo has the honor of taking the lead in challenging the Seoul tennis players to a tournament. So far as we can see the two ports are very evenly matched and the contest bids fair to be an exciting one. Chemulpo has the advantage of already possessing a regular tennis club while the Seoul players are somewhat lacking in organization. If Chemulpo wins the challenge cup it will of course go to ornament the new club building but some Seoul parties have been asking where it would be put in case the Seoul players should win. It will be time enough to discuss that question when Seoul has won the tournament; for this cup is no exception to the rule that—"There's many a slip, etc." If Seoul wins she will find a place to put the cup, even if she has to build a house for it.

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It was with great pleasure that we saw ground broken for the new Severance Memorial Hospital of the Presbyterian Mission of U. S. A. early in August, on a fine site outside the South Gate. The success of the so-called Government Hospital has been very remarkable considering the untoward conditions under which it has been compelled to work during the past ten years. But now that a thoroughly good building is to be erected on a high and beautiful site and all connection with the government severed we shall look for something approaching a genuine hospital. We have examined the plans for the new building and, while not competent to judge as to their excellence, we believe that the building to be erected is the best that can be made with the money.

The Seoul Handicap Tennis Tournament.

The following is the complete score of the Seoul handicap tennis tournament, arranged for through the great kindness of Mr. and Mrs. Chalmers, on whose courts the games were played, and to whom the community owes very much for arousing fresh enthusiasm in the best out-door game in the world. The winners were presented with pretty souvenirs of the tournament.

GENTLEMEN'S DOUBLES.

First round. Mr. de Lapeyriere and Mr. Hulbert, $-\frac{1}{2}$ 15, against Mr. Jordan and Mr. Bunker, *scr.*—won by the former, 3-6, 6-0, 7-5; Mr. Smith and Mr. Lefevre, *scr.* against Mr. Frampton and Dr. Wunsch, $+\frac{1}{2}$ 30—won by the former, 6-4, 4-6, 6-3; Dr. Baldock and Mr. Stein, $-\frac{1}{2}$ 15, against Mr. Teissier and Mr. Davidson, *scr.*—won by the former, 6-3, 4-6, 7-5.

Second round. Mr. de Lapeyriere and Mr. Hulbert, *scr.* against Dr. Baldock and Mr. Stein, $-\frac{1}{2}$ 15,—won by the former, 6-2, 6-4; (Mr. Smith and Mr. Lefevre, bye).

Final round. Mr. de Lapeyriere and Mr. Hulbert, $-\frac{1}{2}$ 15, against Mr. Smith and Mr. Lefevre, $+\frac{1}{2}$ 15,—won by the former, 6-3, 7-5.

LADIES' AND GENTLEMEN'S DOUBLES.

First round. Miss Collbran and Mr. Hulbert, *scr.* against Mrs. Joly and Dr. Wunsch, $+30$,—won by the former, 2-6, 6-1, 6-0; Miss Lefevre and Mr. Frampton, $+\frac{1}{2}$ 30, against Mrs. Bunker and Mr. Davidson, *scr.*—won by the former, 6-2, 6-4; Miss Brinckmeier and Mr. de Lapeyriere, $+\frac{1}{2}$ 15 against Mrs. Chalmers and Dr. Baldock, $-\frac{1}{2}$ 15,—won by the latter, 7-5, 6-1; (Miss Wambold and Mr. Smith, bye).

Second round. Miss Collbran and Mr. Hulbert, *scr.* against Miss Wambold and Mr. Smith, $+15$,—won by the former, 7-6, 5-0; Mrs. Chalmers and Dr. Baldock, $-\frac{1}{2}$ 15, against Miss Lefevre and Mr. Frampton, $+\frac{1}{2}$ 30—won by the former, 6-2, 6-4.

Final round. Miss Collbran and Mr. Hulbert, *scr.* against Mrs. Chalmers and Dr. Baldock, $-\frac{1}{2}$ 15,—won by the latter, 6-3, 6-4.

LADIES' SINGLES.

First round. Mrs. Bunker, *scr.* against Mrs. Chalmers, *scr.* won by the latter 7-5,6-4; Miss Brinckmeier, *scr.* against Miss Lefevre, +15,—won by the latter, 5-0,6-0; Miss Collbran +15 against Mrs. Joly, *scr.*—won by the former, 4-6,6-3,6-4 (Miss Wambold, bye).

Second round. Miss Collbran, *scr.* against Miss Wambold, + $\frac{1}{2}$ 15,—won by the former, 7-5,6-2; Mrs. Chalmers, *scr.* against Miss Lefevre, +15—won by the former, 6-2,6-2.

Final round. Mrs. Chalmers, *scr.* against Miss Collbran, +15,—won by the former, 6-4,6-0.

GENTLEMEN'S SINGLES.

First round. Mr. de Lapeyriere, + $\frac{1}{2}$ 15, against Mr. Hulbert,— $\frac{1}{2}$ 30,—won by the latter 6-1,5-7,6-3; Mr. Stein, + $\frac{1}{2}$ 15 against Mr. Smith, *scr.*—won by the former, 6-4,4-6,7-5; Mr. Jordan, + $\frac{1}{2}$ 15, against Mr. Bunker, *scr.*—won by the latter, 6-2,3-6,6-2; Mr. Lefevre, + $\frac{1}{2}$ 15, against Mr. Frampton, *scr.*—won by the latter, 6-3,4-6,7-5; Dr. Baldock,—15, against Mr. Chalmers, *scr.*—won by the former, 7-5,6-4; Mr. Teissier, + $\frac{1}{2}$ 15, against Mr. Davidson,— $\frac{1}{2}$ 15,—won by the latter, 6-0,6-0.

Second round. Mr. Frampton, + $\frac{1}{2}$ 15, against Mr. Hulbert,— $\frac{1}{2}$ 30,—won by the latter, 6-1,6-2; Mr. Bunker, *scr.* against Dr. Baldock,— $\frac{1}{2}$ 30—won by the latter, 7-5,6-1; Mr. Stein, + $\frac{1}{2}$ 30, against Mr. Davidson,— $\frac{1}{2}$ 15—won by the latter, 6-2,6-2.

Third round. Dr. Baldock,—15, against Mr. Davidson, *scr.*—won by the latter, 6-0,1-6,6-4 (Mr. Hulbert, bye).

Final round. Mr. Davidson, *scr.* against Mr. Hulbert,—15,—won by the latter, 6-7,6-4,7-5.

News Calendar.

Dr. Wells of Pyeng Yang writes that they had a single case of cholera there on the 18th inst. The case was cured though the symptoms were very severe. He says, "We have the old Independence building open and ready for patients (it can accommodate fifty or more) and two other places, larger still, with plenty of hot *kan* space. I lay the most stress however on stamping out each case as it appears. Up to Aug. 7th there had been twenty-seven cases at the American Mines with twelve

deaths. No figures from Sŭn-ch'ŭn but the epidemic is not violent. Barricades were erected around the American Mines but they have been taken down."

For the military review at the festivities in October 3,500 of the best soldiers in the army will be chosen. They will be commanded by Gen. P'ak S'ŭng-gevi.

News comes that five Japanese have been attacked by cholera in Fusan and that two of them have died.

The native papers state that the Military School now situated near the gate of the "Mulberry Palace" will shortly be moved to the barracks at P'a-o-g'ŭ in the eastern part of the city.

On the 29th of August we received a letter from Dr. Wells of Pyeng Yang in which he says, "The cholera is now here. The type seems to be severe but the epidemic nature of it does not. A severe form of epidemic diarrhoea was at the British mines weeks ago but Dr. Toyabe, an expert in bacteriology failed to find the bacillus. Dr. Palmer of the American Mines reported twenty-seven cases and twelve deaths up to Aug. 7 and said, 'It may be that there is cholera' showing in his mind a doubt as to its true nature. I have seen but two cases and they were not of the type I saw in '95. One of these died to-day. There was none of the typical loss of flesh and copious discharge. Up to date (Aug. 25) we have had four cases that I know of (and two more reported some five li outside the gate) and three deaths. One died after he had passed out of our hands as cured."

The large hall being built in the palace is the Chung-wha-jun and is to be the Main Audience Hall. Its cost is \$200,000. Other repairs in the palace will cost \$70,033. The festivities connected with the Imperial birthday were \$52,353. The cost of transporting the goods bought in Peking for the October festivities was \$2,754. The entire cost of the October festivities is estimated at \$1,000,000. The cost of sacrifices for rain in the early summer was \$3,840.

It is said that the government contemplates fortifying Roze Island in Chemulpo Harbor. Funds have been appropriated to cover the cost of the preliminary arrangements.

The conditions of the Challenge Cup Tennis Tournament between Seoul and Chemulpo have been definitely arranged. The four best pairs in Seoul play the four best pairs in Chemulpo in order of excellence and the four best single players in Seoul play the four best single players in Chemulpo. Each contest will be decided by winning two sets out of three. Each of the eight contests will constitute a point and the winners of a majority of points will win the cup. In case of a tie the winners of the larger number of sets will win the cup. As yet the Seoul players suffer from lack of organization and it will probably be a couple of weeks before the contest will come off. The players selected from the Chemulpo Club are, in pairs, Mr. Wallace and Mr. McConnell, Mr. Fox and Mr. Sabatin, Mr. Walter and Mr. Bennett and Mr. Henkel and Mr. Remedios. The players from Seoul have not yet been selected. This will be done after a preliminary trial contest.

A defaulting yamen-runner at Kwang-ju committed suicide by hanging himself.

On His Majesty's birthday the 28th of August the usual audience was granted the Diplomatic Corps, the officers of the Japanese guard and the foreign employees of the government.

Advices from Fusan say that between the 15th and 19th of August there were eight cases of cholera there six of which proved fatal, and since that date six more have died.

On the 26th of August Yu Keui-whan, one of the prominent men of Korea, died.

We have received from a subscriber the following question but as it came too late to go into the question and answer department of this issue we answer it here rather than wait till next month.

Question. Is there not in Chinese or Korean literature any information about the date of the last eruption of Pāk-tu-san (White Head Mountain) on the northern border, which was evidently a volcano?

Answer. Korea does not lie directly in the great line of volcanic action which extends from Cape Horn northward through the two Americas through the Aleutian Islands and down the coast of Asia through Japan; so that the probability is that Pāk-tu-san has not been active for many thousands of years. The whole geological structure of Korea also indicates the same. Whether Chinese literature says anything about the volcanic nature of that mountain we cannot tell but judging from the fact that Koreans were never aware of the fact until a Japanese traveller ascended the mountain some seventeen years ago and brought back the report that it is an extinct volcano, it seems probable that Chinese literature is silent on the subject. In the reign of Se-jo Tā-wang (1455-1468) a man named Nam Yi ascended the mountain and on his return described the white rocks, which give the mountain its name, as being very soft like the stone used for grind-stones in Korea. Some time later Kim Yuk argued in a work named Yu-wūn Ch'ong-bo, (類苑叢寶) "Thesaurus of Literary Genus," that as Pāk-tu-san is very high the rock which forms it would presumably be very hard; but that judging Nam Yi's statement the stone must have been rendered soft by the action of fire. Also at the time of the Japanese Invasion 1592 a famous monk named Song-un Hong-je Tā sa who had made a special study of the mountain systems of Korea affirmed that there were two "fire mountains" in Korea namely Pāk-tu-san and Kwan-ak-san, the latter of which is visible a few miles south of Seoul. But he did not grasp the fact that they had ever been active volcanoes for the latter mountain presents no special volcanic features and it was more a guess than anything else. With these unimportant exceptions we know of nothing in Korean literature bearing on the subject. The statement by the monk above quoted is from a book named Tong-guk In-mul T'ong-go (東國人物通攷).

On September 1st a son was born to Mr. and Mrs. Stein and a daughter to Mr. and Mrs. Price.

This number of the *Review* has been delayed three days in order to include the score of the Seoul tennis tournament.

The people of P'yŭng-an Province will have to pay for the honor of having a Western Palace at Pyŭng-yang. It is said that a special impost is to be levied upon the more prosperous portion of the population, the wealthiest men giving \$200 apiece and others lesser sums down to \$30.

A boatload of Korean pirates at Chu-ja Island off the west coast of Korea met a well deserved fate when they were repulsed by several fishing boats losing thirteen of their number killed, four captured and nine sunk with their boats.

Ch'oe Si-myŭng lately went to China and secured a book on Taoism, written by Chang Cha-bang one of the leading exponents of that religion, and brought it to Korea with the intention of teaching its tenets to the Koreans. He is building a school for this sect at Ka-p'yŭng.

Yi Chă-wan is chief of the commission appointed to equalize the standards of measurement throughout Korea. It has been determined that any merchant using a yard stick, a rice measure or a pair of scales that does not bear the government stamp will be guilty of a felony and punished accordingly.

Official salaries for July were paid on August twenty-fourth, owing to lack of funds in the Finance Department.

Foreigners who have been away on their summer vacations are returning to resume their work. Prof. Martel from China, Prof. Franpton from Kang-wha, Prof. Bunker and Mrs. Bunker from China, Mr Vinton and family from Puk-han, Dr. Avison and family from Han-kang and Prof. Hulbert and family from the same place. The phenomenally cool summer has made it hardly necessary to get out of Seoul.

The native papers of the 26th August say that the town of Sŭng-jin the newly opened port north of Wonsan has been suffering from a severe epidemic of cholera and asks that a foreign physician be sent from Seoul to render aid. He does not state the proportion of deaths but it is to be hoped that it is as light as in the northwest where the mortality was scarcely fifty per cent.

The Chemulpo paper states that cholera has appeared in the town of Chin-ha on South Kyŭng-sang coast near Masanpo and eight Japanese fishermen have died. Fears are expressed that the epidemic will appear at Masanpo and funds are asked for the purchase of lime. Up to the 28th inst, the cholera had made its appearance in ten large towns in Korea.

Min P'yŭng-suk resigned the presidency of the Memorial Commission, in charge of the October festivities, and Yun Chŭng-gu was appointed in his place.

A portrait of His Majesty was painted last spring and placed in a building especially constructed for the purpose.

The commission, sent to Peking to purchase various vessels and utensils for use in the coming celebration of the beginning of the fifth decade of the reign, returned to Seoul on the 28th of July, having secured the things ordered.

Rather late in July the rainy season arrived, having failed to visit Korea for two successive years. It came just in time to save the rice

crop, which now bids fair to be unusually good. The severe rainfall of the 28th ult. caused considerable damage to Korean houses. Six kan of the market inside the South Gate fell, but no one was injured.

Pong Si-myŭng of Pāk-ch'ŭn, Whang-hā Province, petitions the Agricultural Department for a franchise for a company which intends to reclaim valuable farming land in that district.

The Mayor of Seoul, Yi Han-yŭng resigned and Om Chu-ik succeeded him.

The Presbyterian Mission has secured a large piece of property outside the South Gate as a site for the new Severance Memorial Hospital and the grading of the land was begun the middle of August; but government interference stopped the work for a time. It is to be hoped that the local authorities will read over the treaties carefully and bear in mind that foreigners have a perfect right to buy and build anywhere in Seoul.

Ch'oe Sŭn-il of Ch'ŭng-jū had a grudge against Sŭ Sang-mo and murdered him about the middle of last month. The relatives of the murdered man pursued the criminal and caught him in Yang-yang and after receiving instructions from Seoul the governor executed him.

The governor of South Ham-gyŭng Province informs the government that Chinese bandits have so terrorized the districts of Kap-san and Sam-su on the northern border, that the people are deserting that section. He asks that a company of 100 tiger hunters be organized and stationed there to prevent a recurrence of the trouble.

The prefect of Tong-nŭ near Fusan informs the government that owing to the likin station at Sam-nang-p'o on the Nak-tong River the traffic by boat is falling off and he urges that the boat dues be discontinued in order to encourage this important trade route.

The Japanese authorities have asked the privilege of using the grounds at the Hun-yŭn-wun inside the East Gate as a drill ground for the Japanese Guard.

According to the Japan papers a gang of Japanese counterfeiters of Korean nickels was discovered in Kobe and were arrested and their stock in trade confiscated. It is hardly to be expected that Japanese trade in Korea will flourish while Japanese themselves are doing so much to injure the currency of the country.

When the news arrived that cholera was prevalent in Eui-jū on the border the Board of Health in Seoul issued a circular in Korean for distribution throughout Seoul instructing the people how to avoid the disease. Mr. Sands the Adviser to the Household Department showed a most commendable energy in fighting the spread of the disease in the north. Early in Aug. he went overland to Pyeng Yang to consult with the authorities there in regard to preventive plans. The people of Pyeng Yang were put on their guard and Dr. Wells with his force of native helpers prepared to put up a good fight against the dreaded scourge. So far as we can learn the cholera did not make rapid progress southward overland from Eui-jū though some places off the main road were attacked. Dr. Sharrocks of Sŭn-Ch'ŭn reports that a panic oc-

curred in that town owing to the arrival of the cholera there and that many of the people have fled to the hills. The streets in which most of the cases occurred were barricaded by the people and ingress and egress was prevented. At this point the mortality while great was not extremely high, nearly half the cases recovering. The next news was that cholera had appeared in Chinnampo. The Japanese physician in charge telegraphed to Seoul for medicines which were promptly sent from the government hospital in charge of Dr. Avison. Meanwhile the plans of the foreign physicians on the Board of Health in Seoul were frustrated by the apathy of the local authorities who seem to have concluded that it is too late in the season for the cholera to reach Seoul and therefore have lost interest in the preventive measures. It is to be regretted that the opinion should so generally prevail in government circles that the country was made for Seoul and not Seoul for the country.

The prisons of Seoul have been full to overflowing and their crowded condition in such warm weather has been fortunately recognized by the authorities as a dangerous state of affairs and many of the prisoners have been liberated on parole.

The bureau which has in charge the festivities connected with the celebration next October consists of 157 officials. Their duties are divided into thirteen classes, (1) finances; (2) police; (3) entertainment; (4) introduction; (5) records; (6) equipage; (7) festival grounds; (8) military review; (9) arrangements; (10) food; (11) tea and fruit; (12) tobacco; (13) furniture. For these purposes \$500,000 have been appropriated.

The native papers state that O Seung-mo of An-ju in the north has been brought to Seoul and executed, charged with being implicated in a plot with Korean refugees in Japan to overthrow the present government.

The governor of South Ch'ung-ch'ung Province announces that the recent rains flooded large tracts of rice land and destroyed many houses in fifteen districts along the coast, and asks that the taxes be remitted.

On August 1st forty criminals were executed in Seoul. They included thieves, counterfeiter and seditious persons. Strangulation was the method employed.

The United States Minister informed the Foreign Office on the first inst. that the mortgage on the electric railway and electric light plant, held by Collbran, Bostwick & Co., amounting to Y1,500,000, would fall due on August 15th and that in case the government failed to pay the mortgage would be foreclosed.

The coronation of King Edward VII of England took place on August 9th. The event was celebrated in Seoul by a reception at the British Legation. In spite of the fact that at this season many foreigners are absent from Seoul a large and representative company assembled at the legation to congratulate the British Minister, and through him the government and people whom he represents, upon this glad event. The threatening rain kindly held off and gave the company an opportunity to witness some very pretty fire-works, which we understand were made

for the occasion by Dr. E. H. Baldock. They did both him and the event great credit. The climax of the evening came when the Minister J. N. Jordan, Esq., proposed the health of THE KING which was responded to in a silence that was impressive. The company dispersed at midnight.

A Korean brings word from Kim-ch'ün that a boat capsized in the Ch'ü-tan River and twenty people were drowned.

The Japanese Minster requested the government to grant fishing permits to fifteen Japanese boats in Chinnampo but the government declined to do so.

The contract of Franz Eckert, Dr. Mus. has been renewed for a period of three years. The remarkable success that he has achieved in the training of a Korean band is deserving of the highest commendation.

On the third instant a serious affray occurred in Seoul. A Japanese had opened a "show" at Kyo-dong near the pagoda, but would not allow Korean soldiers to enter. A soldier being refused entrance got into a quarrel with the door keeper and a scuffle occurred during which several other Japanese employed on the place appeared and together they seized the Korean soldier and bound him to one of the house posts. The Koreans seeing this quickly formed a mob and attacked the place with stones. One of the Japanese drew a revolver and fired at the crowd. The bullet took effect and one of the Koreans was struck in the forehead and was killed. Korean policemen and soldiers hurried up, dispersed the mob and arrested the soldier who had tried to force an entrance and the Japanese who fired the shot. It is said that the Japanese was put in the chain gang by the Japanese authorities. A few days later the owner of the "show" attempted to reopen business at the old stand, but as the stones began to fly he decided to remove to a more congenial location.

An American citizen named Johnson came down to Chemulpo from the English mines at Eun-san *en route* for America, suffering from tuberculosis of the bowels. He hoped to reach home before he died. We are sorry to record the fact that he succumbed to the disease in Chemulpo.

On the 4th inst. the Crown Prince Imperial memorialized the Emperor suggesting that the birthday of the King which occurs on the 28th be celebrated by a feast in the palace. To this request permission was granted.

The number of Japanese fishing boats on the coast of Korea are 381, manned by 1602 men.

Early in August a Japanese fell between the cars on the Seoul-Chemulpo Railway about half way between Seoul and Yong-san and was instantly killed.

Two hundred more ex-prefects who are 1,000,000 cash in arrears of taxes are ordered arrested in order to force payment.

The Governor of North P'yŏng-an Province telegraphed on the 7th inst. that cholera had disappeared from Eui-ju and Yong-ch'ŭn where it had been been most severe.

Dr. Wells of P'yŏng-yang announced about the 28th inst. that a single authentic case of cholera had appeared at that place and was being treated at the hospital in his charge.

On the 6th the government reconsidered its refusal to allow Japanese fishermen to ply their trade off Chinampo.

In T'a-an seventeen men headed by Yi T'a-gyŭng raised a fund of 1,500,000 cash to help the destitute of that district.

On August 3rd Nam-kung Ok the popular editor of the *Whang-sung Sin-mun* was released from prison after an incarceration of three months. His assistant Na Su-yun was liberated on the next day.

The superintendent of trade at Kyŭng-heung on the Russian border announces that a severe rain storm on the 28th of July caused the Tuman River to overflow its banks, and twenty-five houses were destroyed and many rice fields.

A Korean constable did good work on the 28th ult. by capturing Kim Wha-sŭn a noted robber in Wheng-sŭng, in Kang-wŭn Province, who had been committing great depredation in company with thirty other robbers. The band is now broken up.

In spite of the fine prospects for a rice crop this Autumn the price of rice has not fallen in Seoul. The best rice still sells for eight hundred and fifty cash a measure.

Repairs on the West Gate and South Gate began on the 24th inst. They are being repainted and retiled. This is always preceded by a sacrifice.

The government has determined to pierce the city wall at a point about half way between the Little West and the South Gate and build a new "Dead man's Gate." This is because the present Little West Gate is too near the Palace to be used longer as an exit for dead bodies from the city.

Min Yong-whan has resigned from the presidency of the Memorial Bureau which has charge of the October festivities and Min Pyŭng-sŭk takes his place.

The new "Western Palace" at Pyŭng-yang is being built upon the supposed site of Keui-ja's ancient palace of 3,000 years ago. It is 150 kan long and 100 kan wide, a kan being approximately eight feet.

A project is on foot among Korean friends of Rev. H. G. Appenzeller to raise funds for the erection of a monument to his memory.

Yi Yong-ik proposes to sell government rice to the people at three cents less than the market prices; 30,000 bags will be so sold. The merchants who handle it will be given a margin of one cent a measure.

One hundred and twenty houses fell on account of heavy rains in Eun-jin Ch'ung-ch'ŭng Province.

In Sun-ch'ŭn twenty-three houses burned last month and an old man and his wife perished in the flames.

On the 12th inst. Sim Sang-hun resigned the portfolio of the Finance department and Yi Yong-ik became acting minister.

Rice grading machines of Japanese make have been introduced into Fusan at \$1.80 apiece. They are quite popular.

Among the various decorations which are being prepared by the government for distribution at the October celebration the first three are in the form of (1) a plum blossom (2) a star and (3) a yard stick.

The great stone drum which is to form part of the monument in honor of the achievements of the present reign is being cut at Nam-p'o in Ch'ung-ch'ung Province, as the best stone in Korea is found there. It will be brought up to Seoul by cart and so many rice fields will be damaged in the process that it will be done next Spring when the fields are empty.

In Ch'ang-yung and Eui-ryŭng seven men were killed in the floods resulting from excessive rain.

The contract of M. Kato, Esq., as Adviser to the Department of Agriculture, etc., was ratified and signed on the 15th inst. It is for three years.

Following up the policy of issuing bank notes, the Dai Ichi Ginko began issuing five yen notes on the 20th inst. and ten yen notes will be issued in October.

The tennis players of Chemulpo have challenged the players of Seoul to a tennis tournament to be held early in September. A purse has been made up and a challenge cup is being procured from Shanghai.

On the 18th inst. twenty Koreans and three Japanese raided a ginseng farm in Song-do and stole a large amount of ginseng. They were chased to the city Song-do and there seven of the Koreans and all the Japanese were arrested. It was a very disgraceful affair and it is to be hoped that the rascals will be severely handled.

A company of officials have again memorialized the throne asking that Lady On be made empress.

So Sang-jip has resigned the Superintendency of Trade at Chemulpo and Ha Sang-geui fills the vacant post.

Yi Chai-gak the Envoy to the Coronation of King Edward VII arrived in Seoul on the 24th inst.

The native papers state that on the 16th inst. 4,530 bags of rice and \$149,000 worth of gold were shipped to Japan from Chemulpo.

It is reported that C. Waeber, Esq., former Russian Minister to Korea is to come to Korea as Envoy to the celebration of the beginning of the fifth decade of the reign in October and further that he will succeed A. Pavloff, Esq., as Russian Minister to Korea. Mr. Waeber's many friends will be delighted to see him back in Seoul.

The Educational Department has applied to the Finance Department for \$9,576.40 necessary to pay the expenses of the Korean students in Tokyo, but Yi Yong-ik makes use of a technicality to refuse to give more than \$1,620.

The tax arrears of twenty-five ex-prefects aggregates the neat sum of 200,000,000 cash or \$80,000.

It is rumored that a viaduct is soon to be built between the present palace grounds and what is known as the "Mulberry Palace."

The government has ordered that the celebration of October be observed in each prefecture and in each port. The government tax and customs revenue to be used to cover the expense.

They say a "rainbow bridge" is to be built from the palace grounds to the grounds of the former German Consulate.

V. Pokrovsky, M. D., Observer.

Day of Month	Quicksilver, Barometer at 0° centigrade	Thermometer in open air in Meteorological Cage, Dry bulb.	Minimum Thermometer Centigrade	Absolute Moisture of air, in Millimeters	Relative Moisture of air in percentage	Rainfall, Millimeters
1	755.1	21.6	18.0	14.8	78.6	0
2	53.5	23.2	18.0	15.2	74	0
3	53.0	24.6	18.5	15.0	68.3	0
4	53.5	23.6	19.5	15.2	72	0
5	53.3	23.5	19.5	15.2	71.6	0
6	51.3	23.4	19.5	15.1	71.5	0
7	49.9	22.9	17.5	14.1	72.3	0
8	49.3	24.6	21.5	16.0	69	0.1
9	46.9	24.9	21.0	13.8	62	3.4
10	49.9	23.7	18.0	12.3	60	0
11	53.7	24.8	17.5	14.7	65	0
12	52.3	25.0	17.5	19.5	83	0.1
13	48.1	23.4	22.5	20.6	96	49.8
14	45.7	19.1	19.0	15.9	96.3	99.4
15	47.6	19.5	18.0	14.1	87	17.5
16	52.6	20.1	17.0	15.5	88.6	1.5
17	51.3	20.8	16.5	16.7	91.3	26.5
18	47.9	20.6	19.0	15.2	84.6	25.0
19	50.7	20.1	19.0	15.6	84.6	3.0
20	51.4	22.6	17.0	11.4	59.6	0
21	54.0	22.6	15.5	13.4	67.3	0
22	51.2	23.0	19.5	12.5	61	0
23	44.5	19.0	17.5	14.6	89.6	16.9
24	47.7	20.4	17.5	15.6	88	2.5
25	52.8	23.0	17.5	16.1	77.6	0
26	55.5	24.3	17.5	21.4	94.3	7.8
27	53.6	27.6	24.0	22.0	80.6	2.5
28	54.9	26.8	21.5	19.6	76	0
29	53.8	25.4	21.0	15.5	79.6	0
30	51.6	25.2	21.0	18.8	80	7.2
31	50.5	25.6	24.5	21.3	88	10.3
Av.	51.5	23.7	19.0	16.0	78.1	27.5

Barometer		Temperature of Air		Relative Moisture		Rainfall	
Maximum.....	757.1	Maximum.....	30.9				
Date.....	21	Date.....	27	Minimum.....	32	Maximum on.....	99.4
Minimum.....	744.1	Minimum.....	15.5	Date.....	10	Date.....	14
Date.....	15	Date.....	21				

TOTAL OF DAYS.										
Rain	Show	Hail	Sleet	Fog	Thunder, near	Thunder, distant	Lightning	Clear	Hazy	Strong wind
16	0	0	0	0	2	0	0	7	11	0

	Calm.	N	NNE	NE	ENE	E	ESE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW
Total of Winds,...	3	2	0	5	13	14	2	1	2	1	4	17	5	8	5	10	0
Total of Force,...	0	2	0	9	46	33	5	2	3	1	11	39	24	0	7	14	0

KOREAN HISTORY.

The only books he caused to be published were four; on marriage, funerals, ancestor worship and "On Reaching Manhood." He seems to have been an ardent Confucianist for among other things he ordered that widows should not be allowed to re-marry. This striking feature of Korean life dates from the days of this king. Before this there had been a certain amount of sentiment against the practice but it had been common even among ladies of the higher classes up to this time. His refusal to give books to the Japanese envoys would also lead us to believe that he was an active Confucianist.

of silk, gold thread and cotton cloth.

In the latter years of his reign the King had the Kuk-cho Po-gam written up to date, and he successfully withstood an invasion of the wild tribes of the north. One of his last acts was to order that all impurity and obscenity should be dropped from the songs and poems.

In 1482 the King built two forts on the Ya-lu near the town of Kang-gye because of threatened outbreaks of tribes living on the further side. In 1484 he built the Ch'ang-gyŭng Palace east of what is now known as the "Old Palace." In this same year the great historical work called the Tong-guk T'ong-gam or "Complete Mirror of the Eastern Kingdom," probably the most celebrated of Korean histories, was published. It brought the annals of the peninsula down to the beginning of the present dynasty. Its author was Sŭ Sa-ga, better known by his pseudonym Sŭ Ko-gan. He was a thorough master of Korean history.

A little glimpse of this King's disposition is given in a memorial addressed to him in 1486 when, after a certain royal tomb had been struck by lightning he, in terror, asked his

officials to mention his faults that he might mend them and so ward off the judgment of Heaven. One official brought four charges against him. (1) Love of money; (2) The selling of offices; (3) Cruel beating of criminals; (4) Unwillingness to be reproved. Two years later he ordered a remeasurement of the fields in Ham-gyŏng Province as he believed there was much taxable property there that was yielding no revenue.

The year 1489 was marked by a terrible scourge of cholera and one of the officials advised that the King pray to Buddha to stop it. The King promptly banished him. This man apparently thought that because the King's mother was an ardent Buddhist this advice would not meet with punishment. But in this case even filial duty did not stand in the way of stern opposition to Buddhism. Soon a still more striking example was given. The Queen Mother had a Buddha made and placed in a monastery outside the East Gate, called Chŏng-ok-wŭn. A man named Yi Pyŏk, passing by, asked what they were doing with the image and when he learned that the Queen Mother had ordered it set up he struck it and broke it in pieces. He finished the good work by burning the fragments. It can be imagined how angry the Queen Mother was and how she urged the King to destroy the contumacious subject, but in reply the King said "Instead of death he deserves a gift", and there the matter dropped.

In 1490 one Kwŏn Chu memorialized the throne declaring that the musical instruments in use were those made by the corrupt Sin-don and that they were destructive of good manners. At his advice the instruments were destroyed and others were made. The style of music also was changed and it became purer and more serious. At this time the instrument of war called the *so-ni*, a kind of catapult, was invented.

The years 1491 and 1492 were occupied in border wars in Ham-gyŏng province, Gen. Hŭ Chŏng at last succeeding in clearing the northern borders of the enemy. The King died in 1494.

Chapter III.

Consternation upon the accession of Prince Yŏn-san...his character...
avenges his mother's disgrace...reign of terror...concubines of

former King killed ...sporting proclivities....noble women dishonored....carnival of crime....plot against the King ...prisons opened....King banished ...royal proclamation....a sad parting ...abuses corrected.... revolt of Japanese residents in the south ...diplomatic relations with Japan severed.... reforms....money for army made from Buddhist image....literature ...mistake in a Chinese history....puritan simplicity....color of clothes....military activity....Japanese pirates captured....the first compass ...caste....a Korean-Chinese dictionary....an extreme Confucianista dangerous regency....evil advisers ...good men murderedJapanese return to the southern ports....omens.... a Buddhist regent ...conscription....invasions north and south ...signal victory over the Japanese ...rebellion.

It was in 1494 that Korea had the misfortune to come under the baneful rule of Prince Yŭn-san. As we have seen, he was the son of the discarded Queen. He inherited her evil disposition and he had sworn to her that he would avenge the stigma that had been cast upon her name. He was twenty years old when the load of empire was placed upon his unworthy shoulders.

No sooner had his accession been ratified by the Emperor than the Prime Minister resigned his position and hastened away to his country home. When asked his reason for such precipitation he replied, "Look at the pupil of his eye; with such a King it is difficult to keep the head on the shoulders. So I have come to the country." Many tales are told illustrative of his character. Some time before the last King's death, while he was walking in the palace grounds with his son, a tame deer had come and rubbed its nose on his arm. The youth in wanton cruelty had brutally kicked the animal and was sharply reprimanded for it by his father. Now that he had become King he sent for the harmless beast and drove a spear through it with his own hand. Beholding this vindictive act, and rightly gauging the evil mind that lay behind it, a high official, Pak Yŏng, immediately left the court and retired to the country. The next act of this King was to behead his old tutor, Cho Chli-sŭ, whom he had learned to hate when a boy, because the faithful instructor had tried to curb his wild excesses.

The year 1496 began with a demand for more revenue from Chŭl-la Province, and a consequent remeasurement of the land under cultivation. It is said that his mother, dying,

had left a napkin, dyed with her blood, and had said, "When my son becomes King, give this to him and tell him not to forget his vow to avenge my death." In pursuance of this injunction the young King now gathered together all the men in any way connected with the banishment and death of his mother, all those who recorded the facts, all the messengers who carried the hateful commands. In all there were several hundred people. These he decapitated and dismembered. He also dug up the bodies of those who had been implicated but had died in the interval, broke their bones in pieces and flung them into the river or ground them to powder and scattered them to the winds. The King wanted to have his mother's picture hung in the ancestral temple and when he proposed it all the officials assented to it but three, who said, "She was a criminal and died a felon's death; her picture cannot hang in the ancestral hall." The King in a rage ordered their instant execution. Their families like wise perished and their houses were razed to the ground.

We have seen that Kim Chong-jik, the Prime Minister, had fled to the country. His enemies now accused him to the King asserting that he had said that, as King Se-jo had killed King Tan-jong, how could the son of the former become King. This story was believed and Kim and many of his friends were seized and beheaded. This was the signal for an exodus of the better class of the people from the city. The schools were all closed and a deadly silence reigned for the most part. No one knew who was to be taken next. As the years passed the reign of terror did not abate. Debauchery, oppression and theft were the daily practices of the court and the people were ground to the very lowest point. So much so, in fact, that in 1504 the people printed placards in the native character declaring the baseness of the King, and posted them throughout the city. "These must be the friends of the people whom I have banished" said the King. So he brought them back from exile and beheaded, poisoned or beat them all to death. The people of the eight provinces besought the King to do away with the native script which had brought such disaster.

Two concubines of the deceased King were still living and when they were accused to the King of having brought about his mother's death, he sent for them and killed them

on the spot. For this he was blamed by the widow of the dead King ; so the wretch went into her apartments, ran at her and butted her with his head, knocking her to the ground. She said they might kill her if they wished ; she did not care. Having stolen the beautiful wife of Whang Yun-hŭn the King could not induce her to smile upon him. So he said, "It is because her husband is still living." He therefore sent and had the man killed.

The King placed dancing girls in all the 369 prefectures of the country and reserved three hundred of the fairest for the palace. For these he built sumptuous pavilions and a hospital for their treatment when ill. A special office was erected for the care of the dogs, falcons, nets and other instruments of the chase. The royal stables were in Chong-dong where the United States Legation now stands. Agents were sent into all the provinces to hunt for fair women and swift horses. Others were sent to wring from the people special taxes. The King thought the officials were blaming him behind his back, so he gave each of them a wooden tag on which was written, "The mouth is the avenue to misery. The tongue is a sword which may pierce the body. Watch the mouth and guard well the tongue; so shalt thou dwell in safety." He changed the Confucian temple into a play-house, drove out all the students from the dormitories and put diviners and sorceresses in their places. When his grandmother died he did not assume mourning, but as two of the officials dared to do so he killed them. He wiped out the three districts of Ko-yang, P'a-ju and Yang-ju to make a hunting ground, and forbade anyone to settle there. Those who disobeyed were killed. This hunting park was then stocked with all manner of wild beasts. He stole the people's boats to use in sport on the palace ponds and restricted the people to the use of a single ferry-boat on the river. This lessened the traffic to such an extent that the people of Seoul suffered severely and many inn-keepers were ruined. An aged eunuch remonstrated, but the King caught up a bow and shot him through. He taxed the people of the south a bolt of cotton a head, and they paid it only by taking the cotton out of their clothes and weaving it. He invited the wives of the courtiers to a feast and had each of them wear upon the breast the name of her

husband. Of these he dishonored whom he would and gave the husbands official position. His uncle's wife was enticed into his net, in consequence of which she committed suicide.

Such were a few of the acts of this depraved monarch. We need not multiply details of his execrable career. It was one long carnival of murder, lust and oppression. The people were simply the instrument by which the spendthrift King could fill his coffers.

It was in the twelfth year of his reign, 1506, that the people were brought to the limit of their patience. Three men, Song Heui-an, Pak Wŭn-jong and Yu Sun-jong, conferred together and agreed that unless there was a change the destruction of the kingdom was inevitable. They determined to drive the corrupt King from the throne and put in his place Prince Chin-sŭng, the second son of King Song-jong. One dark night they met at the Hun-yŭn-wŭn, near the East Gate, with a number of others who had been let into the dangerous secret. Not a light was to be seen, and they prepared to act. With a small band of picked soldiers whom they knew to be faithful they formed a line in front of the palace. The two Prime Ministers came out and joined them and soon a crowd of people gathered. Powerful men with iron bars soon forced an entrance and six of the King's favorites were seized and beheaded. As a next move the prisons were all opened and crowds of innocent people were liberated. They thirsted for revenge and, finding weapons as best they could, joined the revolutionists. It soon appeared that there was to be no resistance for even the King's friends were aghast at his enormities. The revolutionists proceeded to the Kyōng-bok Palace where the King's step-mother lived, the one whom he had treated so brutally, and said to her, "The King is a wild debauchee. The people are scattered. The ancestral temple has been desecrated. The people desire to make your son King." She modestly replied, "How can my son become King? The King's son is old enough to assume the crown." At this there was a general cry of dissent and all demanded that she comply and let her son become King. At last she consented and the youth was brought out. The assembled multitude bowed before him and swore fealty to him. They then crowned him and brought him to the

palace. The deposed King was banished with his son to Kyo-dong Island. The honorary posthumous title was never conferred upon him but he is known as Yŭn-san-ju, or "Lord of Yŭn-san."

Throughout the country there was universal holiday. The first proclamation of this new King who is known by his posthumous title Chung-jong Kong-eui Tā-wang, gave the keynote of his reign. "The most important thing in any country is the common people. If the people prosper the country prospers, if they suffer the country suffers. The late King was cruel and lawless, and so by the people's will I have become King. I have ordered the discontinuance of the evil customs that have prevailed and I shall do all in my power for the people. Let everyone rejoice."

But a sad event marred the happiness of the new King. His queen's father had been on intimate terms with the deposed King and had been killed upon the day of his banishment. The officials therefore insisted that the Queen be put away and that another be selected. She was innocent of any crime, and the King said, "She is the wife of my youth and I cannot put her away." But they insisted until finally he was forced to comply and he tearfully parted from her.

One of his first acts was to do away with the "Dog and Falcon Bureau" which had in charge the implements of the chase. He abolished the "Woman Bureau" which looked after the procuring of concubines for the King. He gave back to their owners many houses that they had been despoiled of. He revived the law by which a written report of the proceedings of the criminal court should be submitted to him every ten days.

Years before this in the days of King Sŭ-jong Japanese had been permitted to settle in the three harbors, namely Ch'e-p'o Yŭm-p'o and Pu-san-p'o. They were now having a difficult time. The prefects were oppressing them sadly, forcing them to work without wages and stealing their fish or game. This they could not endure; so two of their number, Ko-jo-mo and Ko-su-jaung passed over to the island of Tsushima and raised an expedition against the oppressive prefects. Two hundred boat loads of them crossed the straits and fell upon Fusan, killed its prefect, attacked Ch'è Harbor

and took its prefect alive. They carried fire and sword into all that region. They ravaged the prefectures of Ung-ch'ün and Tong-nā. The King sent a strong force by land and sea who cut off the retreat of the invaders and then attacked them. Three thousand were soon put *hors de combat* and many hundreds were chased into the sea where they were drowned. From this time, 1512, until 1572 diplomatic relations with Japan were practically suspended, though an occasional envoy came. A small number of Japanese boats were however allowed to come to the three harbors for the purpose of trade. Access to the court was strictly denied them.

King Chung-jong was as active in matters of reform as had been his father or grandfather. He put an end to the cruel custom of houghing robbers. He limited the number of blows that could be administered in the cross-examination of criminals. He published 2940 volumes of the Sam-gang-hāng-sil and circulated them among the people as well as another work on filial piety. He made a foundling asylum, or at least made provision for the support of abandoned children. The custom of punishing by striking the legs with short, thick clubs was done away, for this process was almost sure to shatter the bone.

In the seventh year of his reign, 1512, he turned his attention to the army and sent out an edict that arms should all be put in good order and should be ready for use at an instant's warning. We are not told whether this was because of any expedition that he was contemplating or any hostile invasion that he feared. Whichever it was it was unrealized, for the army under his rule engaged in no offensive or defensive warfare. It was probably with a view simply of carrying out the policy so wisely begun by his ancestors of keeping the army in good order. He sent down to the town of Kyōng-ju in the province of Kyūng-sang, which had once been the site of the capital of Sil-la, and brought up a great copper Buddha and broke it up in order to use the metal in making new arms for the soldiers. It was the common belief that if anyone prayed to this image barrenness might be cured. The people cried out against its being broken up, but the King said "Do not fear. I will take the blame." Nothing could show us more clearly the position that Buddhism held at this

time It had reached its low water mark in Korea, and while it can scarcely be said to have strengthened its position up to the present time, it is very doubtful whether an emergency could arise so great as to induce a King of Korea in these days to break up an image of Buddha.

The reign of this king was marked by severe disturbances at different times. In his thirteenth year, 1518, there were severe earthquake shocks extending over a period of four days and causing much loss of life and property.

During his reign literature was on the increase. He ordered the publication of various books and established a headquarters for books at Seoul, a sort of central depot or depository. The only relations that he had with outside countries was the reception of a Japanese envoy who brought a gift of mirrors. They were considered very valuable.

In 1518 a historical work came from China in which it was asserted that king T'ǎ-jo was not the son of Whang-jo but of Yi In-in, a traitor, and that he had founded the new kingdom as a result of treachery. The king sent an envoy immediately to the court of China asking that the mistake be corrected. The Emperor replied that it would be done in the next edition.

The king's teacher, Cho Kwang-jo, called "The Confucius of Korea," told his master that Buddhism and sorcery were alike useless and urged him to do away with the headquarters of the diviners and sorcerers. It was done and the teacher was given the title of "Guardian of Public Morals." We are told that this reign was the golden age of Korean morals. The people revolting from the excesses of the deposed king took on a puritan simplicity. Men and women walked on opposite sides of the street. If any article was dropped in the road no one would touch it, but would leave it for the owner to recover. No one had to lock his doors at night. When the wild Ya-in of the north ravaged the border and one advised that a force be sent disguised as laborers to chastise them, the king decided that it was beneath his dignity to have recourse to trickery, and so sent the troops openly. The important decennial examination called the Hyūn-yang-gwa was now established.

At this time white clothes were not largely worn. That

✓ custom did not come in till about 1800. Blue, red and black predominated. The king now established the custom of wearing very light blue at the time of ancestral worship.

This reign saw some notable advances along certain lines. Bows were made which were shot by putting the feet against the bow and drawing the string with both hands. They were to be used by women in defending walls while the men might be away. A small powerful bow was made which shot metal arrows called "needle arrows." They carried four times as far as the ordinary bow, and an arrow from one of them would penetrate three men. A kind of bomb was also invented. It was probably projected from a catapult of some kind. A spring trap was made whose arrow weighed a hundred and twenty pounds.

In 1521 a Japanese So I-jōn sent an envoy named Song-gong Pu-su-choa with a curious gift of three stones that resembled mirrors. The king, however, declined to accept them. The following year a Japanese named Teung Wūn-jung went to the Chinese district of Yūng-p'a and ravaged, and on his way home landed with his booty on the coast of Whang-hā Province in Korea. He was there captured by a Korean and his whole company were sent to China much to the delight of the Emperor.

Ref. to book
In 1524 P'yūng-yang was decimated by the cholera. It is said that there were 7700 deaths. The following year the envoy to Nanking, Yi Sun, brought back with him the first compass ever seen in Korea. In 1532 a royal concubine desired to have her son become king instead of the Crown Prince. In order to accomplish the destruction of the latter she took a dead rat, wrote his name on its belly and put it under the Prince's room. This is a common way of attempting to do an enemy to death by witchery. She was discovered in the act and she and her son were put to death. Some three years later a great mock naval battle was fought on the river and the king went out and witnessed it.

The year 1536 beheld an important event in the bringing of the official history of the dynasty up to date. In the next year an important law was made, the one which commanded that the people of the upper class should be distinguished from the lower class by a difference in the clothes. Heretofore

the style had been the same for both classes, but from this time on the lower class was not allowed to wear the long flowing sleeves which until recent years have distinguished the Korean gentleman.

In 1541 Chu Se-bung a noted scholar of Kyŏng-sang Province founded a school at P'ung-geui in honor of a noted sage An Yu who had lived there during the Koryŏ dynasty. In digging the foundations he had found a bar of copper of three hundred pounds weight. With the profits of the sale he bought books for the school library.

The last recorded act of this monarch casts into the shade all his other work and tells us more by implication about the condition of the people than any other words could do. That act was the making of the *Ok-pyŏn* or Korean-Chinese dictionary, arranged in the order of the Chinese radicals. This important publication shows first a great advance all along the line of literature. The demand for such a work argues a constant pressure along literary lines that finally made it an absolute necessity. In the second place it showed that the native character, whatever may be said to the contrary, had taken a firm hold upon the people and had begun to bring forth substantial fruit. A standard for transliterating Chinese characters was demanded and the demand could have sprung from nothing less than a large and constant use of the native character. The publication of this work marks an era in the literary life of the peninsula. It fixed the native character firmly upon the people and made it a factor that can neither be ignored nor evaded. The Chinese character is still a favorite in Korea but it will go out before the native phonetic character as surely as the Latin tongue went out from England before the English.

It was in 1544 that King Chung-jong closed his long and eventful career. Forty years upon the throne had seen the country lifted out of the mire into which it had been trodden by his predecessor, and brought to the highest point of morals, of literature and of general culture that it has ever reached. He was succeeded by his son Yi-ho who is known by his posthumous title In-jong Yŏng-jŏng T'a-wang.

The career of this monarch affords another illustration of what Confucianism in its extremer moods can do. When his

father died he fasted six days and became so weak that he could hardly stand even with the aid of a staff. He continued to refuse sufficient food and mourned continually for his father. He would sit on the bare ground all night long even in winter, asking Heaven to kill him or else give him back his father. He refused medicine saying that his trouble was one that drugs could not reach. Seeing that his end was approaching he asked that his half brother Prince Kyŏn-wŭn be made king after him. When he died the whole land resounded with wailing. It is said that in a single day the news travelled by the sound of wailing caught up from village to village, even to the limits of the kingdom. The new king is called Myŭng-jong Kong-hŏn Tǎ-wang.

This king at his accession was a lad twelve years old and consequently the regency devolved upon his mother. This was most unfortunate for she was a wholly unscrupulous woman and ere the king was old enough to assume the duties of his high office inflicted serious injuries upon the state. She had a brother, Yun Wŭn-hyŭng, who was her equal in daring and intrigue. Yun Im the uncle of the deceased king In-jong was holding office at this time. He was a faithful and honest man. Being the brother of the late king's mother he formed a natural as well as moral antithesis to the brother of the new king's mother. Yun Wŭn-hyŭng had a younger brother Yun Wŭn-no who was his equal in chicanery. They could not but be enemies and so the elder banished the younger to Hǎ-nam in the south.

From the time when King Chung-jong died the two rival leaders Yun Wŭn-hyŭng and Yun Im, the trickster and the statesman, had been wooing fortune for the premiership. The people called Yun Im the "Big Yun" and Yun Wŭn-hyŭng the "Little Yun." The people are not seldom the best judges of their rulers. During the short reign of King In-jong the friends of Yun Im had been in power and they had sedulously kept all evil-minded men, including Yun Wŭn-hyŭng, out of office. For this reason it was that when the latter came into power he found himself at the head of a crowd of malcontents who thirsted first for the sweets of office and secondly for the sweets of revenge. Before King In-jong died "Little Yun" had poisoned the mind of the in-

coming king's mother against "Big Yun" by asserting that he and his friends were conspiring to prevent the accession of her son. The Queen Mother, as soon as she came to the regency sent word to "Little Yun" to put "Big Yun" and his associates to death. He called the Chief of Police and gave orders to that effect but that careful individual said that the men he was ordered to kill were honest men and that he would have nothing to do with it. "Little Yun" then sought audience with the boy king and urged the matter, the Queen Mother adding her voice to his arguments. The courtiers said that it was mere heresay and so long as the new king had ascended the throne without any attempt at sedition the matter ought to be dropped; whereupon the Queen Mother flew into a passion and screamed, "Do you want my son to sit here and be murdered? I will have those men killed like snakes in the fire." She then ordered the courtiers to retire, and the bowl of poison was sent to "Big Yun" and his friends. A relative of the king, whom the Regent believed they intended to make king instead of her son, fled to Sū-gwang Monastery and hid in a cave behind it, but he was tracked down and seized. They brought him to Seoul and killed him by searing his body all over with red hot irons. "Little Yun" was now the royal favorite, or at least the Regent's favorite, and the men who had opposed the appointment of himself and his friends to official position were banished right and left or else killed.

We will remember that the Japanese settlers had been driven from the three southern ports during the reign of King Chung-jong. An envoy now came saying that the Japanese settlers were not to blame for that uprising but that it was done by a band of ruffians from the islands, and they asked to be allowed to resume the old friendly relations. Consent was given but on condition that twice a year tribute should be brought to Fusan from Tsushima. The Japanese who headed this embassy was called So-i Jōn-sa. This occurred in the year 1548. The same year saw the famous books Kang-mok Chūn-p'yŭng and Sok-kang-mok, dealing with Chinese history, and the military works Pal-myŭng Kang-eui, and Mu-gyŭng Ch'ong-yo copied in Korea and disseminated throughout the country. These are among the

best known works in Korea today. The common people execrated the favorite Yun Wŭn-kyŭng and chafed under the regency of the Queen Mother. They went so far as to put out posters stating that "We are ruled by a woman, and her creatures are fattening off the revenues of the land. It means the destruction of the kingdom." So far from learning a lesson from this, the Regent said, "It is because we did not make thorough work with the followers of 'Big Yun'." She therefore seized and killed above seventy more of them, all good and honest men.

It is generally believed that the hardships endured by the people during this reign, because of famines, pestilences and other calamities, were a forerunner of the terrible cataclysm that swept over the land during the following reign, in the great Japanese invasion. These calamities had begun in the very first year of the reign when a pestilence swept the province of Ham-gyŭng. The same year an enormous mass of rock became detached from the side of Samgak mountain back of Seoul and fell with such a tremendous crash that it was heard and felt in all the adjoining prefectures. This was followed by disastrous floods in various parts of the country whereby thousands of people perished and vast amounts of property were destroyed. In the city of P'yŭngyang alone 720 houses fell and 209 lives were lost.

It was in 1550 that an astronomical instrument was made, called the Sŭn-gi-ok-hyŭng or "Heaven Measure." We are not told the exact nature of the instrument, but it implies a considerable degree of intellectual activity and an inclination toward scientific pursuits that is rare in Korea.

The Queen Mother, as seems to have been common with women of high degree in Korea, became a confirmed Buddhist. This tendency became so strong that in 1552 she had a law made requiring government sanction for a man to enter the priesthood, and special examinations were also required. A monk named Po U, an unscrupulous but capable man, exercised immense influence at the palace. The courtiers besought the king to drive him away but as yet the Regent was too strong.

The following year the custom of filling the ranks of the army by conscription was inaugurated. All men over fifteen years of age were supposed to give two or three years' service.

But it was not a success. The military spirit has never been really strong in Korea since the downfall of ancient Ko-kuryū. The profession of arms has always been looked down upon as an inferior calling and so long as a living could be gained some other way the army has been shunned. The law of conscription was soon modified so that the payment of a modest sum, three hundred and fifty cash a year, bought exemption from service. Later the sum was raised to 10,000 cash and even to 20,000 in some cases, but this included a large "squeeze" on the part of the officials.

The Queen Mother's power came to an end in 1554 when the king reached his twenty-first year. From that point matters began to mend. The ex-Regent and her minions lost a large part of their power, but other difficulties came up which took the place of those which were thus overcome. The wild tribe of Kol-gan-bul crossed the northern border and harried the border towns. When sixty of them had been caught and beheaded the remainder retired. A Japanese marauding band, returning from the coast of China laden with booty, landed on the Korean coast and were there captured and sent to Nanking. The next year seventy boat-loads of Japanese landed on the Chul-la coast and killed several prefects but the governor called about him a band of soldiers and routed the invaders. A hundred and twenty Japanese were killed and all their arms were captured.

One of the most signal victories the Koreans ever scored over the pirates occurred in 1556. A thousand or more of these unwelcome neighbors landed at Tal-yang in Chūl-la Province and besieged the town. Government troops were sent against them but were driven back with great loss. The O-ran, Ma-do and Ka-ri harbor forts were besieged and taken and the towns of Chang-heung and Kang-jin were swept by the remorseless foe. Kim Pin the admiral of Chūl-la Province, and the prefect of Kwang-ju were both badly defeated in their attempts to check this hostile advance.

Yi Yun-gyŏng, the prefect of Chūn-ju raised a force of 2000 men and marched toward the seat of war. An experienced general warned him that he could do nothing but he replied "Then let my head pay the price." He gave a written promise that if any of his men deserted he would for-

feit his life, so great was his confidence in the quality of his soldiers. Pushing rapidly forward he first encountered the Japanese at Hyang-gyo where he threw up breastworks. He was to have been reinforced by his brother but the latter sent, warning him that it was a hopeless case and urging him to retreat. He replied by decapitating the messenger and attacking the enemy single-handed. He warned his men that the first one to retreat would lose his head.

The leader of the Japanese rode a powerful white horse and bore in his hand a yellow flag, and he kept beating his sword against the flagstaff with terrible clamor. Gen. Yi began the attack not by shooting at the Japanese themselves but by shooting fire arrows into their camp and among their baggage. When this was seen to be well ablaze he ordered a charge and singling out the conspicuous Japanese leader soon laid him low with one of the famous "needle arrows." The enemy was soon in full retreat but their progress was stopped by a high ledge of rocks and there they were brought to bay. It is said that 1800 Japanese perished at this point. This is but another sample of what Korean soldiery can do when properly led. The brilliant young leader was made governor of the province. The Japanese who escaped made their way across the straits into the island of Quelpart, where they demanded arms of the prefect, for they had cast away theirs in their precipitate flight. Instead of complying the prefect attacked them, brandishing an enormous battle-club. The victory was complete and the plain was strewn with the dead bodies of the foe.

When the king heard of these victories he praised the troops and remitted all the revenue from the prefectures where the Japanese had created the disturbance.

A serious rebellion occupied public attention in the year 1563. A butcher of Yang-ju named Im Ko-jung gathered about him a band of desperate highwaymen and began to plunder and burn in that and the neighboring prefectures. Government troops chased them into Ku-wul Mountains where they were tracked with difficulty owing to the fact that they wore their shoes reversed in order to deceive their pursuers. But the army surrounded the whole mountain and, gradually working their way up, at last brought the offenders to bay and cut them down.

